

THE
BAPTIST
AGAINST THE
BAPTIST:
OR, A
DISPLAY
OF
ANTIPÆDO-BAPTIST
SELF-INCONSISTENCY;

In ANSWER to
Several LETTERS from a BAPTIST-
BROTHER.

To which is added,
A REPLY to a LETTER subscribed *J. W.*
written by way of reproof to Me, and in defence
of Dr. Gill.

MATT. xii. 25.
*Every kingdom divided against itself, is brought to desolation:
and every city or house divided against itself, shall not stand.*

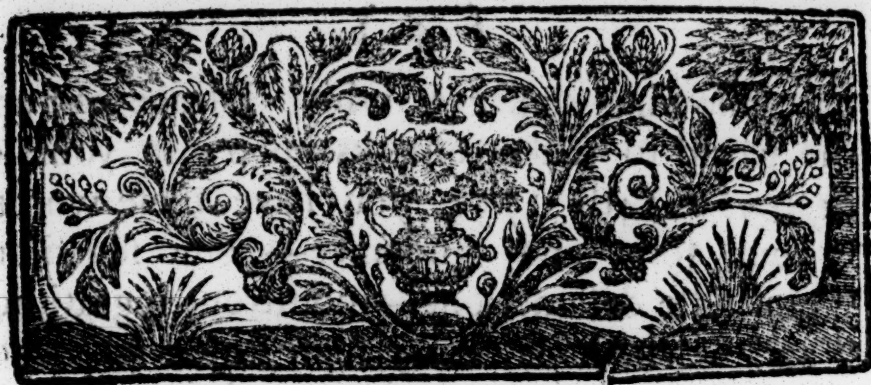
By WILLIAM ELTRINGHAM.

L O N D O N:

Printed and Sold by J. WAUGH and W. FENNER, at the Turk's-
Head in Lombard-Street. M.DCC.LV.

(Price 8 d.)





THE
BAPTIST
AGAINST THE
BAPTIST, &c.

BROTHER,



YOURS of *June* the 29th I received, in which you provoke me to take notice of your former letters. Your words are: "You gave me room to expect my letters in print, with your remarks on them, but have not yet seen them, tho' I gave you my consent;" Well, since you have given consent to print my remarks on yours, I therefore present you with the same, and desire you would, in the first place, reflect upon

the following passages, which I leave you and the world to make remarks upon ; in yours of *September 14th 1754.* you have these words :
 “ your folly and ignorance—your scurrilous
 “ and false defamations—monstrous ingratitude
 “ and wickedness to lay such stupid ignorance
 “ and false charges on us—notorious falsehoods,
 “ —to slander and defame the Lord’s people—
 “ such an ignoramus to engage in the ministry—
 “ quite blinded with prejudice—your convicted
 “ ignorance—your contentious malicious spirit—
 “ don’t understand common sense.” These words, and such like, are the main of your argument in this ; for, as to my arguments, you say, “ it is needless to take any notice of them ; ” —but why ? because you know not how to confute them. And in yours of *December 3d 1754.* you say, “ ’Tis in vain that I in meekness and love endeavoured to cool your hasty
 “ contentious spirit.”—But are your words indeed words of meekness and love : well, the Lord be judge between us. Did the Lord of love ever use such words as these, to cool hasty spirits with. And in yours, dated as above, you have these words : “ rumbling, ignorant stuff—
 “ monstrous stupid popish tradition—pride, ignorance, and prejudice—your enthusiastical
 “ and ignorant dreams and delusions—intolerable
 “ ignorance—confident, conceited, proud, and
 “ contentious spirit.” All that I have to say on these words, at present, is, he that scorneth, himself alone shall bear it ; and wish the Lord
 may

may give you repentance, and me much of his spirit, to enable me to go through good and evil report as I ought, keeping always God's glory, and the good of souls in view.—You may observe, that where I do not mark down the date of yours I quote, it respects your last of *June 29th 1755*, which I principally answer, because in that you have used some seeming argument. *First*, I confute your, and Dr. Gill's error of justification, by the means or cause of water-baptism. *Secondly*, I prove the mode of baptism is not dipping, but sprinkling. *Thirdly*, I prove that *Jude 19.* belongs to such of the baptists as separate from their brethren, only on the account of water-baptism. *Fourthly*, that you abuse the scriptures, by calling *Numb. viii. 7.* a ceremony, and are guilty, in so doing, of Deism. If I should fail in my proof of any of these points, and you or any of your brethren see it, please to lay aside your hard words, and shew me my mistake from the law and testimony, the only rule of our practice, and reason of our faith; but remember, if I prove what I assert from God's word, if you oppose, you do not fight against a man, but against God.

First, I confute your, and Dr. Gill's error, of pardon and justification, by the means or cause of water baptism.

Dr. Gill's words are, speaking of water-baptism, "It is of use to lead the faith of God's
 " people to his blood and righteousness, for par-
 " don and justification." This doctrine is prov-
 ed

ed etroneotus, in a Letter to a friend, which has so angered you : and in defence of the above doctrine, you say, “ you have given full proof, in “ your remarks on Dr. Gill, that you know not “ any difference between the matter of our justification, viz. the blood and righteousness of “ Christ, and that which is a means, or of use “ to lead the faith of the people of God to his “ blood and righteousness, for justification.” Yours dated *September 14th 1754.*

That justification before God is here intended, is evident.

1st, Because it is justification by the blood and righteousness of God, and we are justified before God, by Christ’s blood. *Rom. v. 9.*

2^d, Because it is justification in connection with pardon, and it is God only that can pardon or forgive sin. *Mark ii. 7. Isa. xliii. 25.*

3^d, Because it is justification by faith ; which term includes all the means that are necessary to our comfortable enjoyment, of our justification by the righteousness of Christ ; for *being justified by faith, we have peace with God.* *Rom. v. 1.*

4th, I own that the means of the word preached is necessary and useful in our justification by faith ; for *faith comes by hearing.* *Rom. x. 17.*

5th, I own that the spirit of Christ is necessary, as a mean in conjunction with the word of God preached, and the blood of Christ, in the business of pardon, and justification by faith. *1 Cor. vi. 11.*

6th, I own, that water-baptism is a standing ordinance in the church, and has its end and use as all other duties, *i. e.* obedience to God's will.

7th, Dr. Gill says, "whatsoever we do in a religious way, we do but what is our duty, and, if it is a duty, it belongs to the law;" his *Sermon on Justification*, p. 16. And elsewhere he says, speaking of water-baptism, "This is a way of duty, &c. it is a command of Christ."

8th, But the question is, whether water-baptism be of any use in conjunction with faith, and the blood and righteousness of God, in the business of pardon and justification: this Dr. Gill affirms; you defend; but I deny.

Water-baptism is in no sense necessary, or of any use, in the business of pardon, and justification by faith: this I shall prove from Scripture, by several arguments.

Argument I. Because *we are justified by faith, without the deeds of the law.* Rom. iii. 28. but water-baptism is one of the deeds of the law: this Dr. Gill owns, as above; therefore is water-baptism of no use in the business of pardon and justification. Now, if we are justified wholly by grace, through faith, then is the work of water-baptism of no use in that point; but the former is true, as *Eph. ii. 8.* testifies. So is the latter, v. 9. but if the work of water-baptism be of use in the business of pardon and justification by faith, *then are we justified by faith and works;* but the former

former is false, according to *Rom. iv. 5.* so is the latter.

Arg. II. We are justified and pardoned by faith, in an imputed righteousness; but water-baptism is the creature's own righteousness; therefore it is of no use in justification by faith. That we are justified by faith in Christ's righteousness imputed, is evident from *Rom. iv. 5, 6.* but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, even as *David* also describeth the blessedness of the man, *unto whom God imputeth righteousness without works.* And that water-baptism is the creature's own righteousness, see *Deut. vi. 25.* *And it shall be our righteousness, if we observe to do all these commandments, before the Lord our God, as he hath commanded us.* Thus it is evident we are pardoned without water-baptism.

Arg. III. We are pardoned and justified by the obedience and righteousness of one, *Rom. v. 18, 19.* by the righteousness of one the free gift came upon all men, to justification of life; ver. 19. By the obedience of one shall many be made righteous. But water-baptism is the obedience and righteousness of two, the baptizer and baptized, *Mat. iii. 15.* Thus it becometh us to fulfil all righteousness; *John* yielded obedience to the law in baptizing, and Christ in being baptized of *John*: now, as water-baptism is the righteousness of two

two, and the text saith *we are justified by the righteousness of one*, we therefore conclude, that water-baptism is of no use in the business of pardon and justification by faith.

Arg. IV. The faith of *Abraham*, in point of pardon and justification, is recommended as a pattern for *Abraham's* children to walk by; but water-baptism is not the steps of *Abraham*, therefore of no use in pardon and justification. If *Abraham* was pardoned by faith, without water-baptism; then, it can be of no use in that affair to us; because the scriptures set forth only one way of pardon and justification; but the former is true, according to *Rom. iii. 30.* so is the latter.

Arg. V. If water-baptism be of use, in the business of pardon, &c. then the baptists will have whereof to glory and boast; but all boasting is excluded in a sinner's justification and pardon. *Rom. iii. 27. Where is boasting then? It is excluded. By what law; of works? Nay, but by the law of faith.* Therefore water-baptism is of no use in justification by faith.

Arg. VI. If water-baptism were of use to lead the faith of God's people to his blood and righteousness, for pardon and justification, as *Dr. Gill* asserts, in his *Exposition on Gal. vi. 15.* the same should be found in Scripture, since he owns the scriptures the only guide in matters of
B religion

religion ; but there is not a syllable of any such doctrine in the Scriptures ; therefore is it of no use to lead the faith of God's people, &c.

Arg. VII. Jesus Christ is the author and finisher of faith, Heb. xii. 2. He is the author of the word of faith, 1 Pet. i. 11. The spirit of Christ was in the prophets, and instructed them what to speak, 2 Sam. xxiii. 2. *The Spirit of the Lord spake by me, and his words was in my tongue.* Jesus our Lord has also, by his obedience and death, brought in the righteousness of faith, Dan. 9. 24. hence is he called, *the Lord our righteousness*, Jer. xxiii. 6. Moreover, he is the author of spiritual life, or seeing eye of faith. John i. 4. *In him was life, and the life was the light of men*, Heb. xi. 13. Again, he, by his baptism with the Holy Ghost, leads faith in all its actings, to close with its proper object his own righteousness for pardon and justification. John xvi. 13. *Howbeit, when he the spirit of truth is come, he will guide you into all truth.* Ver. 14. *He shall glorify me : for he shall receive of mine, and shall shew it unto you.* The Holy Spirit brings near Christ's righteousness in the promise, and seals pardon to the soul thereby. Eph. i. 13. *In whom also, after ye believed, ye were sealed with that Holy Spirit of promise.* Moreover, Jesus is the finisher of faith, in complete fruition ; for he shall change this vile body, Phil. iii. 21. Now if faith, in its life, light, object and actings, for pardon and justification,
be

be performed, in the strength, and by the spirit, word, and power of Jesus Christ, then water-baptism can be of no use in this matter ; but the former is true, so is the latter, for Christ will not admit of a co-partner in the business of our salvation ; neither does there need any, because the work of God our Saviour is perfect. *Nothing can be put to the work of God.* Eccl. iii. 14. Now if Christ our living rock, with his living water, the Holy Ghost, sent down with power, leads and guides into all truth, as the above scriptures manifest, should we not cleave to him alone, and not look to water-baptism to lead our faith ? *Will a man leave the snow of Lebanon, which cometh from the rock of the field, or shall the cold flowing waters that cometh from another place be forsaken, because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways, from the antient paths, to walk in paths, in a way not cast up.* Jer. xviii. 14, 15. Now, should a man leave this snow of *Lebanon*, which cometh from the rock Christ, and take up with elementary water, to lead his faith ? Should a man forsake the cold flowing water of God's promises, which has so cheared and refreshed the soul, in times of great thirst, when the curses of a broken law drink up a man's spirits, and the terrors of the Lord make him afraid ? Should a man forsake this antient path of pardon and justification by faith in the promise, to walk in paths in a way not cast up, *viz.* pardon and justification by the

means, or cause of water-baptism, a work of the Law? who hath ever heard of such a thing? *Consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods, but my people have changed their glory, for that which doth not profit.* Jer. ii. 10, 11. Now, I say, if Jesus Christ, by his word and spirit, be your leader, the author and finisher of faith, have you not changed your leader, in saying, the works of your own hands, water-baptism, shall lead your faith? If Jesus Christ, the God that made heaven and earth, justify and pardon you by faith, have you not changed your God, in saying, you are pardoned and justified by the mean of water-baptism, in conjunction with faith? Thus have you changed your glory, (justification by faith, without your own works) for that which doth not profit, even justification by faith and water-baptism; for, *Christ is become of no effect to you, whosoever of you are justified by the law, ye are fallen from grace,* Gal. v. 4. But some will say, what use is water-baptism of then, if not to lead faith, as above? I answer, it is to be used in obedience to the will of God, as all other duties are; but it cannot avail, or be of any use in our salvation, because all we can do is due to God, and when we have done all, *we are but unprofitable servants.* Luke xvii. 10. but salvation is wholly of God, and a free gift.

Objection.

Objection. All divine ordinances, tho' they have their different modes, as it pleases the Law-giver; yet, when blessed of God, have the same effect, *viz.* the edification of the body of Christ. Mr. *David Fernie*, by me in Mss. May the 5th 1755.

Answer. That all divine ordinances have the same effect, in the edification of the body of Christ, I deny. Jesus Christ is God's ordinance, *Act.* x. 42. Gospel-ministers are God's ordinance, *Act.* i. 22. The magistracy is God's ordinance, *Rom.* xiii. 1, 2. The sun, and moon, and stars, are God's ordinances, *Jer.* xxxi. 35, 36. And water-baptism is God's ordinance: but do all these divine ordinances produce the same effects; a most absurd assertion, if all God's ordinances had the same effects. A man might as well be saved by the sun shining on him, as Christ dying for him, did not God's ordinance, Christ, by suffering without the gate, sanctify the people with his own blood, *Heb.* xiii. 12. And will the divine ordinance of water-baptism have the same effect? Has not God ordained the sun to enlighten the moon, stars, and earth, and these dark bodies to receive all their light from that one sun; how then can all God's ordinances produce the same effect? If there be any reasoning in this author's objection, it is this: Jesus Christ, God's ordinance, saves sinners: water-baptism is God's ordinance; therefore

therefore it will produce the same effects: so, at this rate, we shall have as many Saviours as ordinances. Oh! what sad work do men make with the scriptures; yea, abuse the very light of nature to support that erroneous assertion, to wit, that water-baptism is of use in justification by faith: and that I do not wrong this author, see what he further says in the same Letter, p. 6. "Again you say, that water-baptism signifies the down-pouring, or baptism of the spirit: now, if it be, see it leads to Christ; for in the day of down-pouring *they shall look on him whom they have pierced.*" Zech. xii. 10.

Ans. I do say, that *John's* baptism was the sign or shadow of Christ's, with the Holy Ghost, *Matt.* iii. 11. But what man (except he who looks upon water-baptism to be of equal dignity and worth as the baptism of Christ with the Holy Ghost) would conclude that the shadow should produce the same effects as the substance? It is very evident, by this man's argument, that he sets his new God, water-baptism, upon a level with God the Holy Ghost: if he does not, let any man tell me how he can argue from the effects of the spirit poured down, to the effects of water-baptism?

Another degrading and blasphemous passage this same author uses, in his to me, *Oct.* 19th 1754. p. 9. speaking of the mode of baptism, *Matt.* iii. 13. 16. his words are: "As to the mode, the different element is expressed, the one with water, the other with the Holy Ghost;

“ Ghost; but the mode must be the same; the
 “ sign and the thing signified must agree.”

Ans. A most wretched agreement!—Water is an element; the other different element, as this blasphemer says, is the Holy Ghost. Now judge, *Arians, Deists*, one and all, if these much-water-men do not degrade God the Holy Ghost, in order to make another God of their water-baptism: for he says, they must agree. I have read of an agreement and oneness among the persons in the trinity, 1 *John* v. 7. but I never dreamt of water-baptism being one of them. Thus are poor souls bewildered, and know not what they say, in endeavouring to support that error, *viz.* that water-baptism “ is of use to lead
 “ the faith of God’s people to his blood and righteousness, for pardon and justification.”

I shall now bring Mr. *John Gill* to confute this his own proposition. In his Letter to *A. Taylor* he says, “ I affirm that good works are not necessary to salvation in any sense. ’Tis not good
 “ works, but grace, which moves God to justify,
 “ pardon, adopt, regenerate, sanctify, and glorify any of the sons of men. p. 77. Good
 “ works are not co-efficient causes, or con-causes
 “ of salvation with Christ; they are not adjuvant
 “ or helping causes of it: they do not assist in,
 “ or help forward the business of salvation; it is
 “ done without them. Christ will not admit of
 “ any rivalry in this matter; his own arm has
 “ brought salvation to him; he has alone effected
 “ it, and is the sole author of it, and therefore
 “ good

“ good works are needless in this respect,”
p. 79.

Object. Some say, “ That though good works
“ are not necessary to salvation as causes, yet they
“ are necessary as means. This cannot be true;
“ because every mean is the cause of that unto
“ which it is a mean, and then good works must
“ be the causes of salvation, which has been dis-
“ proved already. Good works are not necessa-
“ ry as means, either for the application or pos-
“ session of salvation; neither for the inchoation
“ or consummation of it.” p. 81.

Now, if good works are not necessary to sal-
vation as means, in what sense can the mean of
water-baptism be of use in pardon and justifica-
tion by faith? But you say, “ you quite mistake
“ the doctor also, in your tedious quotations;
“ for tho’ he denies any thing to be a means of
“ our justification but the blood and righteous-
“ ness of Christ, he does not, nor any sound di-
“ vine, deny the means of faith.” Yours of
December 3. 1754. I think, if there be any
meaning in your words, I have hit upon the
doctor’s sense in my quotations: for you say he
denies any thing to be a means of our justifica-
tion, but the blood of Christ, and the faith of
Christ: well then, water-baptism is not faith,
nor Christ, but a work of the law: of conse-
quence he denies water-baptism to be of use as
a means in pardon and justification by faith.
Here

Here we are agreed; and now I leave you and the Doctor to consider upon what grounds that proposition will be maintained. Water-baptism is of use to lead the faith of God's people to his blood and righteousness for pardon and justification.

You say, "As to your question, received you the spirit by the work of the law, water-baptism, &c. is like the rest of your rumbling, ignorant stuff, as you know we believe according to the word of God, which you do not; that persons ought to have received the spirit before they are baptized, and water-baptism is to be forbid such as have not, *Act. x. 47.*" My question was this, *Gal. iii. 2.* *This only would I learn of you, received you the spirit by the works of the law, or by the hearing of faith?* Now, if you have received the spirit by the work of the law, water-baptism, shew it; if not, give God's word, the hearing of faith, all the glory. But you say, "Persons ought to have received the spirit before they are baptized." Now, supposing this true, (tho' I do not believe it) then you do not receive the spirit, to lead your faith in water-baptism; because we receive the spirit always the same way, by hearing the word, and not by the deeds of the law. *Gal. iii. 2.* but the former you own, *viz.* that you receive the spirit without water-baptism; therefore the latter is true, according to the text. *Are you so foolish then? having begun in the spirit, are ye now made perfect by the*

C

flesh?

flesh? Gal. iii. 3. Is not the same word, by which you at first received the spirit and faith, able to perfect the same without water-baptism to lead faith? This ordinance never was ordained for any such use, and therefore useless in leading faith. But you say, "Water-baptism" is to be forbid such as have not received the "spirit. *Act. x. 47.* This text has nothing in it like your words. Persons having the spirit gives them no right to water-baptism. *Abraham* had the spirit, but he had no right to water-baptism; because God did not impose it upon him. A man's not having the spirit does not absolve him from his duty, when God commands: *Philip* baptized many, *Simon Magus* among the rest, who had not received the Holy Ghost. *Act. viii. 12, 13. 16.* Moreover, it was the sin of the unbelieving *Pharisees*, their not being baptized of *John*, *Luke vii. 30.* Therefore it was their duty: but I suppose there is none will say, these murderers, as our Lord calls them, had received the Holy Ghost. See Dr. *Gill.* "A neglect of baptism, in those who are
 " the proper subjects of it, is resented by Christ,
 " and is a rejecting the counsel of God against
 " themselves, which was the case of the *Phari-*
 " *sees*, in the times of *John the Baptist.*" his *exposit. on Gal. vi. 15.* Now you say, such who have not the spirit of Christ are to be forbid water-baptism. Dr. *Gill* says, and that truly, that the *Pharisees*, who had not the spirit of Christ, were the proper subjects of baptism:
 now,

now, which of you baptists must a man believe? Poor souls are in a sad case who are under your conduct! for your doctrine and ways about water-baptism be very moveable. Now, if the *Pharisees* were the proper subjects of baptism, let me ask Dr. *Gill* upon what grounds he can answer it to God, the world, and his own soul, the rejecting of infants?

I come now to prove, that not *immersion*, but *sprinkling* is the lawful and proper mode of baptism. You say, “for justification of our practice, the word of God is full, &c. for to baptize is to dip, as our translators have translated it in other places, where the ordinance of baptism is not spoken of: for instance, *Luke* xvi. 24. *John* xiii. 26. *Rev.* xix. 13, &c.”

Ans. In mine to you of *May*. 8. I said, ‘there is no word of God to justify your practice of dipping;—if there be, produce it;—if not, permit me to say you are deceived:’ and all the texts you produce, in answer to this point, are *Luke* xvi. 24. *John* xiii. 26. *Rev.* xix. 13. *Send Lazarus, that he may dip the tip of his finger in water*; but how these words will justify your dipping the whole body, is not easy for me to conceive, nor you to prove. For if to baptize signify only the dipping the tip of the finger, how can the same word always signify to immerse, or plunge all over, and nothing else? the mode of baptism cannot be known by the word baptize; because there were divers baptisms, or washings under the law. *Heb.* ix. 10. Now,

immersion is but one mode of baptism : but the text saith there were divers baptisms ; therefore the mode cannot be known by the word *baptize*.

Again, if to baptize be only dipping the tip of the finger, then the mode of baptism cannot be known by the word *baptize* ; but the former you assert from *Luke* xvi. 24. therefore the latter is true, without you can persuade yourself and others, that dipping the tip of the finger, and dipping the whole body, are one and the same thing : thus are you driven from your abuse of the word to baptize. I now prove that the mode of baptism cannot be by immersion, but by sprinkling.

Arg. I. If water-baptism was to be performed by one man dipping another, the same should be found commanded in Scripture ; since you own the Scriptures the only guide in matters of religion ; but there is no such precept in the whole Bible ; therefore dipping is not the mode of baptism : but the Scriptures do hold forth plentifully, both precept and precedent, of one man sprinkling another, *Numb.* viii. 7. chap. xix. 19. *Heb.* ix. 19. Therefore the legal and proper mode of baptism is sprinkling. What God has no where in his word ordained, is none of God's ordinance ; but God has no where ordained one man to plunge another ; therefore is that practice none of God's ordinance. But God has
ordained

ordained one man to sprinkle another ; therefore is that practice God's ordinance.

Arg. II. Our Lord fulfilled righteousness, in being baptized of *John*, *Matt. iii. 15.* Now to fulfil righteousness is to act according to the law, *Deut. vi. 25.* *And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.* But there was no law commanding one man to dip another ; therefore Jesus our Lord was not dipped. That our Lord fulfilled righteousness, in being baptized, is manifest from the text ; and that there was no law commanding one man to dip another is evident, because not written in the Bible. And let it be observed, I have often called upon you, and others, to produce the place of Scripture where it is commanded, but you have not as yet found it : no, and I am persuaded never will. Now, if there be no law commanding one man to immerse another, then both baptizer, and baptized, fulfil unrighteousness, or sin. *1 John i. 17.* But the former is true ; therefore the latter. For it is equally bad to do what is not commanded, as to neglect doing what is ; witness *Nadab* and *Abihu*, *Lev. x. 1.* *Christ came to fulfil the law and the prophets*, *Mat. v. 17.* The mode of baptism the law and prophets speak of, when one man was to baptize another, is sprinkling.—Therefore Christ was sprinkled, and not dipped. There was righteousness in being sprinkled, because according to the
the

the law. But some will say, is sprinkling baptism? I answer, yes; because the same thing is revealed in holy writ, under the word sprinkling, as baptism, *to wit*, the sanctifying operations of the spirit. The texts are, *Ezek. xxxvi. 25. Then will I sprinkle clean water upon you.* This you own "speaks of the operations of the "spirit." The other is *Act. xv. 8, 9. And put no difference between us and them, purifying their hearts by faith.* How, by giving them the Holy Ghost, even as he did unto us; *that is*, baptizing them with the Holy Ghost, as *Peter* spake, *ch. x. 4. ch. xi. 15, 16.* Now, as one and the same thing is held forth to us, by sprinkling as baptism, in the word of God, I therefore conclude the terms are of like import, or signification.

Arg. III. Water-baptism cannot be by immersion, to figure out the death, burial, and resurrection of Christ; because the substance is come; *Jesus our Lord is risen.* Now, to repeat the sign after the substance is come, is a practical denial of Christ being risen: but this they do, who baptize by immersion, to figure out the resurrection; therefore do practically deny Christ to be risen: for, if Christ crucified, buried, and risen, put an end to all the ceremonial law, which was a figure of the same, then *John's* baptism, which you call an emblem, or sign of the burial and resurrection of Christ is ceased, if ever *John* did use that mode: but the former is true,
so

so is the latter. He taketh away the first, the figures and shadows, that he may establish the second, the substance, Jesus Christ, who put a period to all the shadows that respected his first coming, *Heb. x. 9.* Why did circumcision cease, because the substance is come, why do we not kill the passover lamb? why? Christ our passover is sacrificed for us. Why do we not figure out the death, burial, and resurrection of Christ, with the two birds? *Levit. xiv. 6, 7.* still the answer is the same, the substance is come.

Now, If you believe the resurrection of Christ, give a reason why the sign of his resurrection is continued, and all the other shadows ceased. But as baptism is a standing ordinance till Christ's second coming, it must be by sprinkling; because that shadows out the sanctifying operations of the spirit, and will not be complete as to the whole body of Christ mystical, till his second coming; therefore not dipping, but sprinkling is the mode. The Lord's supper also respects Christ's second coming. *Ye do shew the Lord's death till he come, 1 Cor. xi. 26.* As the bread and wine are visible to our eyes, so shall the very body of Christ, at the latter day; *every eye shall see him, Rev. i. 7.* But was not water-baptism a new institution, and not of the ceremonial law? No, it was no new institution; because there was no sign given to that generation, but our Lord's being three days in the grave, *Mat. xii. 39, 40.* and you own water-baptism

baptism is a sign, but not the above; therefore no new institution. As to the law it is of, it must be of some law, otherwise it is no man's duty. The moral law is eternal, the ceremonial law temporary and vanishing; therefore I believe it belongs to the ceremonial law. We cannot suppose that water is any better now than it was then. It had then a shadowy use, and so now; the body was Christ then; and so now, to whom be kingdom, power, glory, honour, majesty and victory. *Amen and Amen.*

I come now, in the third place, to prove, that *Jude* the 19th belongs to such of the baptists as separate from their brethren, only on the account of water-baptism.

You say, "your applying *Jude* ver. 19th to "us, is an atrocious crime, notwithstanding "your shuffling evasion." As to my applying this text to those who separate from their brethren on the account of water-baptism. I am yet of the same mind, and it will be time enough for you to pronounce me a criminal for so doing, when you have proved that practice lawful from the word of God; for such do not only separate without a command, but contrary to the express precept; wherefore receive you one another, *Rom.* xv. 7. As to my shuffling evasion, as you call it, why did you not state it, and then answer it, workman-like. I said, and say still, 'Whoever they be that separate themselves, or their brethren, from their communion, only on the account of water-baptism, are
' in

* in this action sensual, and have not the spirit
 * of God, because they act contrary to the word
 * of God." *Rom. xv. 7. Wherefore receive ye one another, as Christ also received us to the glory of God.* But your Doctor shuts out them whom he owns Christ has received; therefore in this he follows his own sensual spirit, and not Christ, who has received millions without water-baptism: for, speaking of water-baptism, he says, "it is a bar to church-fellowship." *Dr. Gill on Gal. vi. 15.* But I also touched you in my last with an argument from *John Bunyan* on this head, but you care not to meddle with that; and as that author was of your opinion as to the mode of baptism, perhaps his arguments may be of some weight with you on this point. I shall therefore transcribe some of them, by which he proves, that all true believers, or visible saints, should join together in one body. *First*, Because the true visible saint hath already subjected to that which is better; even to the righteousness of God, which is by faith of Jesus Christ, by which he stands just before God, &c. He hath like precious faith with the best of saints, and a conversation according to light received, becoming the gospel of Christ; he is therefore to be received.

Secondly, And observe it: one spirit, one hope, one Lord, one faith, one baptism, not of water; for by one spirit are we all baptized into one body. *Eph. iv. 4, 5, 6.* The first is, because the body is one. There is one body, therefore they should not divide; for if the church of Christ be a body, there ought not to

be a rent or schism among them. 2. There is one spirit, or one quickning principle, by which the body is made to live : for, having asserted before, that Christ hath indeed a body, it was meet that he shewed also, that this body hath life and motion. Now that life being none other than that nourishment or spirit of life, *from which the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working of the measure in every part, maketh increase of the body, to the edifying of itself in love.* Eph. iv. 16. Now this spirit being first, and chiefly in the head ; therefore none other but those that hold the head can have this nourishment ministred to them : besides, this is the spirit that knits the body together, and makes it increase with the increase of God. Col. ii. 16. This is the unity of the spirit which he before exhorts them to keep.

3^{dly}, Because their hope is also but one ; even as you are called, (saith he) in one hope of your calling ; as who should say, my brethren, if you are called with one calling, if your hope, both as to the grace of hope, and also the object, be but one : if you hope for one heaven, and for one eternal life, then maintain that unity of the spirit, and hope while here in love and the bond of peace.

The *fourth Argument* is, There is one Lord, or husband, or prince, to whom this church belongs ; therefore, if we have husbands but one, Lord and prince but one, let us not rent into many parties, as if we had many husbands,
Lords,

Lords, and princes, to govern us, as his wife, his house, and kingdom. Is Christ divided?

The *fifth Argument* is, There is one faith, by which we all stand justified by one Lord Jesus Christ; one faith, by which we escape the wrath of God; one faith, by which only they that have it are blessed: yea, seeing there is but one faith, by which we are all put into one way of salvation, let us hold together as such.

The *sixth Argument*, there is one baptism. Now we are come to the pinch, *viz.* whether it be that of water or no; which I must positively deny; because he says it is the unity of the spirit, (not water) that is here intended. Here is the church presented as under the notion of a body: here is a baptism mentioned, by which they are brought or initiated into this body. Now, that this is the baptism of water, is utterly against the words of the text, *for by one spirit are we all baptized into one body.* 1 Cor. xii. 13.—3, 4, 5, 6.

7^{thly}, I am for holding communion thus, because love, which above all things we are commanded to put on, is of much more worth than to break about water-baptism.—It is love, not baptism, that discovereth us to the world to be Christ's disciples.—It is love that is the undoubted character of our interest in, and sonship with God. The two head and chief commandments are, faith in Jesus, and love to the brethren, 1 John iii. 23. So then he that pretendeth to love, and yet seeks not the profit of his brother in chief, he loveth, but they are his own opini-

ons and froward notions, *Jam. iv. 11.* Love is the fulfilling of the law; but he fulfils it not who judgeth and setteth at nought his brother; that stumbleth, offendeth, and maketh weak his brother, and all for the sake of a circumstance, that to which he cannot consent, except he sin against his own soul; or papist-like, live by an implicit faith. Take two Christians, equal in all points but this; nay, let one go beyond the other far for grace and holiness; yet this circumstance of water shall drown and sweep away all his excellencies, not counting him worthy of that reception, that with hand and heart shall be given a novice in religion, because he consents to water.

8^{thly}, But for God's people to divide into parties, or to shut each other from church-communion, &c. hath heretofore been counted carnal, &c. *are ye not carnal, carnal, carnal? for whereas there are among you envying, strife, divisions, or factions, are you not carnal?* 1 Cor. i. 11. ch. iii. 1, 2, 3, 4. See therefore from whence arise all thy endeavours, zeal, and labour, to accomplish divisions among the godly. Let *Paul* or *Cephas*, or Christ himself, be the burthen of thy song, yet the heart from whence they flow, is carnal. But why should he be rebuked that was for Christ, because he was for him in opposition to his holy apostles. Hence he saith, is Christ divided or separate from his servants; note therefore that these divisions are deserted by the persons the divisions are made about: neither *Paul*
nor

nor *Apollos*, nor *Cephas*, nor Christ is here. Let the cry be never so loud, Christ, order, the rule, the command, or the like, carnality is but the bottom, and they are but babes that do it; their zeal is but a puff, 1 *Cor.* iv. 6. And observe it, the great division at *Corinth* was helped forward by water-baptism; this the apostle intimates by, *Were ye baptized in the name of Paul?* Ah, brethren, carnal christians, with outward circumstances, will, if they be let alone, make sad work in the church of Christ, against the spiritual growth of the same; but *I thank God, saith Paul, that I baptized none of you but Crispus and Gaius, and the household of Stephanus*, men of note among the brethren.—they can tell you I intended not to make a party to myself thereby.—*Besides, I know not whether I baptized any other.* By this negligent relating, who were baptized by him, he sheweth, that he made no such matter of baptism, as some in these days do, &c. *Christ sent me not to baptize, but to preach; the Gospel* then may be effectually preached, and yet baptism neither administered nor mentioned. *He sent me not to baptize.* These words are spoken with holy indignation, against them that abuse this ordinance of Christ, &c.

9^{thly}, If we shall reject visible saints by calling, saints that have communion with God, that have received the law at the hand of Christ, that are of an holy conversation among men, they desiring to have communion with us as much as in us lieth, we take from them their very privileges,
and

and the blessings to which they were born of God ; wherefore, to exclude christians, and to debar them their heaven-born privileges, for want of that which yet God never made the wall of division betwixt us : this looks too like a spirit of persecution, *Job* xix. 25. to 29. 2^d, It respecteth more a form than the spirit and power of godliness, 2 *Tim.* iii. 5. 3^d, This is to make laws where God hath made none, and to be wise above what is written contrary to God's word, and our own principles. 4th, It is a directing the spirit of God. 5th, It bindeth all men's faith and light to mine opinion. 6th, 7th, 8th, 9th, It tendeth to make wicked the hearts of weak christians. 10th, It setteth open a door to all temptations. 11th, 12th, It is the nursery of all vain janglings, backbitings, and strangeness among the christians. 13th, It occasioneth the world to reproach us. 14th, It holdeth staggering consciences in doubt of the right way of the Lord. 15th, It giveth occasion to many to turn aside to most dangerous heresies. 16th, It abuseth the Scriptures (a true saying). 17th, It is a prop to antichrist. 18th, Shall I add, is it not that which greatly prevailed to bring down these judgments which at present we feel, and groan under ? I will dare to say it was a cause thereof.

Objection. We take from them nothing, but keep them from a disorderly practice of gospel-ordinances : we offer them their privileges, in the way of gospel-order.

Answer.

Answer. Where have you one word of God, that forbideth a person so qualified, as is signified in mine argument, the best communion of saints for want of water. There is not a syllable for this in all the book of God.—So then you in this your plausible defence, do make your scriptureless light (which in very deed is darkness, *Isa.* viii. 20, 21.) the rule of your brother's faith; and how well you will come off for this in the day of God, you might, were you not wedded to your worthless opinion, soon begin to conceive.

Quest. I ask your own heart, whether popularity and applause of variety of professors, be not in the bottom of what you have said, &c.

Answer. I have been tempted to do what I have done, by a provocation of sixteen years long; tempted I say, by the brethren of your way: who, whenever they saw their opportunity, have made it their business, to seek to rend us in pieces: mine own self they have endeavoured to perswade to forsake the church, &c.

Quest. IV. Is not the spirit of *Diotrephes* of old in you, who loved to have the preheminance, that you are so bold to keep out all the brethren, that are not of your mind in this matter, &c.

Answer. I can say, I would not have the spirit you talk of: what I have of it, God take it

it from me. — But what was the spirit of *Diotrephes*? Why, not to receive the brethren into the church, and to forbid them that would. 3 John 9, 10. this do not I: I am for communion with saints, because they are saints, &c. But how came *Diotrephes* so lately into our parts? Where was he in those days, that our brethren of the baptized way, would neither receive into the church, nor pray with men as good as themselves, because they were not baptized, (*i. e.* dipt) but would either like quakers, stand with their hats on their heads, or else withdraw till we had done. — As to our not suffering those you plead for to preach in our assemblies, the reason is, because we cannot prevail with them, to repent of their church-renting principles — Let the truth come into our quarters and welcome, but sowers of discord, because the Lord hates it, we also ourselves will avoid them.

Now brother observe; *Mr. Bunyan* calls this practice of strict communion which *Dr. Gill*, and many others plead for, scriptureless light, — wordless opinion, — froward notions, — carnality, — babes that do it — to make laws where God has made none — you do it by a spirit of persecution — Now you may judge by this worthy writer's words, whether *Jude* 19. belongs not properly to some of you: the spirit of persecution is undoubtedly the spirit of the devil, and of consequence sensual. — All these passages I have quoted you will find in his reason of practice in

in worship—differences about water baptism, and his peaceable principles.

4. I come now in the fourth place to prove you are guilty of Deism, in denying and abusing the scriptures — your words are “ your charge
“ of me with Deism, because I called in-
“ fants-sprinkling man’s invention, is impu-
“ dent enough, but does not make me guilty,
“ &c. Your producing *Numb. viii. 7. Ch. iii.*
“ *15.* For infant-sprinkling is monstrous
“ stupid, and manifests your great ignorance
“ of the word, in pretending to prove a new
“ testament-ordinance from old testament-cere-
“ monies.” These are your very words, to
which I reply : my charge does not make you
guilty, but your own breach of the law. You
own my reason for so charging you (*to wit.*)
“ calling infant-sprinkling man’s invention.”
This I still call Deism, and prove it from the
word of God.

Question. But what is Deism ?

Answer. It is a denial of revealed religion.
Well then, he that saith infants-sprinkling is
man’s invention is guilty of Deism, because he
denies revealed religion. But this you do, and
therefore are you guilty of Deism. Infant-
sprinkling is of divine institution, as it is writ-
ten, *Numb. viii. 7. And Thus shalt thou do un-
to them to cleanse them, sprinkle water of purify-
ing upon them ; and these were the Levites, from*
E a month

a month old and upward. Ch. iii 15. Number the children of *Levi* — from a month old and upward. — Again, *Deut. xxix. 29. Things which are revealed, belong unto us, and to our children for ever, that we may do all the words of this law.* — Sprinkling is part of the words of the law, and commandment of God; a revealed duty: it belongs therefore to children. Thus have I proved your saying (infant sprinkling is man's invention) Deism; now confute it: so much for the ceremony, now for the substance of baptism: Let me put in a plea for my dear brethren, infants, it is *Ezek. xxxvi. 25. Then will I sprinkle clean water, upon you, &c.* These words you say, "speak of the operations of the spirit," that is well said: but say you "not the ordinance of baptism." This I deny, because the sanctifying operations of the spirit, and the one baptism, are one and the same thing: *For by one spirit are we all baptized into one body, 1 Cor. xii. 13. One baptism, Eph. iv. 5. Purifying their hearts by faith, with the gift of the holy Ghost's, baptism, Acts xv. 8, 9.* Now observe it, infants are guilty by original sin, *Rom. v. 12.* Are also filthy by ordinary generation. *Psalms 51. 5. Behold, I was shapen in iniquity, and in sin did my mother conceive me.* Yet, notwithstanding, have their guilt removed, their natures sanctified, *for of such is the kingdom of God, Mark x. 14.* Therefore are they the proper subjects of that sprinkling. *Ezek. xxxvi. 25. This is the promise*

promise which is to our children, as well as us, Act. ii. 39. 33. But my reasonings from Numb. viii. 7, &c. you call " monstrous, stupid, great " ignorance of the word, in pretending to prove " a New Testament-ordinance from Old Testament-ceremonies." As to your hard words, I shall leave for you and your less discerning friends to make merry with, and laugh at, when you shew them how sharply you have dealt with your brother ; but remember, they are but fools who make a mock at sin, Prov. xiv. 9. And Wo unto you that laugh now, for ye shall mourn and weep, Luke vi. 25.

As to my proofs out of the Old Testament, I like them well, because it is the word of God, every part of which is profitable, 2 Tim. iii. 16. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, &c.* Numb. viii. 7. was given by inspiration, and is profitable to reprove you for calling sprinkling man's invention. The Scriptures here spoken of is the Old Testament ; because the New was not written when Timothy was a child, and he knew the Scriptures from a child. Moreover, our Lord commanded to search the Scriptures, John v. 39. the writings of Moses, distinct from his words, the New Testament, v. 47. And can it be stupid to do as Christ bids me ? I am sure, if any thing in the world troubles me, it is because I cannot conform as I would to his holy precepts ; for *when I would do good, evil is present with me, Rom. vii. 21.* Did not Jesus our master and

judge prove his doctrine from the Old Testament, *Mat. xxi. 42.* Did ye never read in the Scriptures, &c. (it is written) was the constant way of our Lord's disputing, and he has bid us *to learn of him, Mat. xi. 29. Learn of me.* Now can it be monstrous ignorance to learn of such a doctor as Christ, *who spake as never man spake, his enemies being judges, Joh. vii. 46.* Did not his apostles prove all their doctrine from the Old Testament? See *Act. ii. ch. and xxvi. 23.* Saying none other things than those which the prophets and *Moses* did say should come.

As to your New Testament ordinance of dipping, it belongs not to that new testimony *Paul* gave of Christ, because he said none other things than *Moses* and the prophets; but *Moses* nor the prophets never said one man should dip another. So if it belongs to a new testament, it is one of your own framing: a new gospel, which you say is to lead your faith, and not the ancient gospel of *Abraham, Moses, the prophets and apostles*; which is Jesus Christ, a leader and commander to the people, *Isa. lv. 4. Exod. xiii. 21.*

But, Sir, are these words of God, *Numb. viii. 7.* a ceremony? Did you ever learn this from your bible? What! the word of God a ceremony?—Is it with you like an old almanack out of date? But remember God has not forgot his word; for, *till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law till all be fulfilled. Matt. v. 18. Yea, the word of our God shall stand for ever, Isa. xl. 8.* But what is
the

the reason you should thus slight and abuse Old Testament scriptures? but because they reprove your own inventions about the subject, mode, use and end of water-baptism; but observe it well, *who so despiseth the word shall be destroyed*, Prov. xiii. 13. *And if you believe not Moses nor the prophets, neither will you believe, though one rose from the dead.* Luke xvi. 31. So that it is but vain for me to use many words, since you believe not the words of God by *Moses*. I shall only therefore add a few words from Mr. Bunyan on *Luke* xvi. 29. He says, "Observe, God doth
 "honour the writings of *Moses* and the prophets
 "as much, nay more, than if one should rise
 "from the dead, to the law and testimony, saith
 "God, *Isa.* viii. 20, &c. What a sad thing is it
 "for those who go about to disown the Scrip-
 "tures? I tell you, however they may slight
 "them now, yet when they come into hell they
 "will see their folly." May the good Lord of his mercy grant you a conviction of, and repentance for your sin, without going to this awful place *John Bunyan* speaks of. See his book, entitled, *the groans of a damned soul*.

You say, speaking of the Lord's people, "As
 "to we baptists, according to your representati-
 "ons, you cannot allow us to be of that number;
 "tho' I trust many of us are."

Answ. I believe many baptists are the Lord's people.—But, Sir, does that prove you hold no errors.

errors.—They who led the Lord's people of old caused them to err. *Isa.* iii. 12.

Aaron was the saint of the Lord, *Psal.* cvi. 16. but did that justify his making the calf? No more will your being the people of God justify you in setting up your idol (immersion) and then renting the body of Christ in pieces with it, making a division between brother and brother: but yet I dare not say of you as you do of us, that we know better than we practise; but verily believe that text spoken in another case, is applicable to you in this. And now, brethren, I wot that through ignorance ye did it, as did also your rulers, *Act.* iii. 17. May the good Lord of his mercy enlighten all our eyes. But how comes it to pass that you reduce the number of the Lord's people to (many) among the baptists; since you so confidently assert they must have the spirit before they be baptized; I should think by this rule all the baptists should be the Lord's people: or, do they loose the spirit, and fall from grace, after baptized. Truly, Sir, these things are a plain indication to me that your faith, in the matters of water-baptism, wants the stable word of God for its foundation; it being tossed hither and thither with every wind.—But let me observe the same apostle *Jude*, who says, *these be they who separate themselves, &c.* teaches me to make a difference, ver. 22. and of some have compassion, making a difference, ver. 23. and others save with fear pulling them out of the fire. I verily believe there are many
up-

upright, honest-hearted souls among you, that deserve compassion, and with which I desire to make a difference; but I dare not, I ought not, to hide the truth to please them, and so sin against my own soul, but rather labour in the strength of the Lord, to save them with fear, endeavouring by arguments from the word of God, to pull them out of the fire of vain janglings, into which you have drawn them, thro' the means of water-baptism by immersion, which your selves have invented. May the Lord of his mercy enlighten those that fear him, and stop the mouths of such as speak against the truth, and make us all humble and thankful.

You say, " By your printed and written letters you have discovered yourself a workman that has the greatest reason to be ashamed, and exposed yourself to the ridicule of your own brethren."

Answer. What I have written I believe to be according to God's word, neither have you, as yet, proved the contrary, and if I have writ, and spoke according to God's truth, I have no reason to be ashamed; but the contrary, to rejoice, in as much as I am reviled by you, and others, and persecuted, on account of the truth: *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake, rejoice and be exceeding glad, for so persecuted they the prophets which*
were

were before you. Mat. v. 11, 12. And if it be true what you say, that my brethren ridicule me, it proves nothing against me, *neither did Christ's brethren believe in him*, John vii. 5. Was Christ therefore a false teacher, was his doctrine not true, because of his brethren's unbelief; neither is my brethren's ridicule any proof that you have any command for dipping one another;—or separating on that account—*or that water-baptism is of use in point of pardon and justification*,—or that the Scriptures are a ceremony,—but you add, “Me-
“ thinks you must be ashamed of your Ignorance in asserting it the duty of all to receive
“ the Lord's supper.”

Answer. I did assert it, and have as yet seen no reason to be otherwise minded, is not the Lord's supper a duty? and Dr. Gill says all duty belongs to the law, *now we know what things soever the law saith, it saith to them who are under the law*, Rom. iii. 19.—All men are under the law, therefore what is the duty of one, is the duty of all: what I say unto you, I say unto all, Watch, Mark xiv. 37. Again, the disciples of our Lord were to teach all men to observe all things, which he had commanded them, *Mat. xxviii. 20*. The Lord's supper was one thing he commanded them to observe, *Luke xxii. 19*. Therefore I believe it the duty of all where the command comes; have we not all one father; hath not one God created us; why do
do

do we deal treacherously every man against his brother, by profaning the covenant of our fathers, *Mal. ii. 10.*

Persons visibly holy, and sound in the faith, are to be received : but profane, wicked, and prayerless persons are to be rejected : but why? not because it is not their duty, but because of their own sin ; but suppose I should be ignorant in this point, as you say, it is not so bad as Dr. *Gill's* making repentance (and particularly water-baptism) the condition of life and salvation : his words are on *Acts ii. 38, 39.* " They are
 " told that notwithstanding their sin was so
 " heinous, yet if they truly repented of it,
 " and submitted to Christ and his ordinances,
 " particularly to baptism, the promise of life
 " and salvation belonged to them, &c. they are
 " told this promise of salvation belonged to
 " them, provided they repented and were bap-
 " tized." His reply to Mr. *Clark*, p. 49, 50. Now this is worse than common Arminianism, because the conditions they plead for, are such duties as God has commanded ; but the condition here pleaded for is such, as God has nowhere in his word commanded as a duty, (*i. e.* baptism by immersion) much less is it a condition of salvation by Christ ; now since Dr. *Gill* says, " I should be glad to see the Pelagian and Arminian controversies on foot, &c.
 " we hope both ability and leisure to attend
 " them, &c." His postscript, in a letter to

A. Taylor. Now I say, since Dr. *Gill* has set the Arminian controversy on foot himself, I wish he may find, according to his hopes, ability and leisure to attend the same: it is much easier to cry out against other people's faults, than to get rid of our own: I therefore wish him the one baptism of the Holy Ghost, to deliver him out of this pit of worse than Arminian darkness; as he says he should be glad to see the Arminian controversy on foot, I can say I shall be glad to see him, and all his followers, delivered from their Arminian doctrine and ways in water-baptism, by which the glory of salvation by grace alone is eclipsed; you may say what you will to the contrary. I have proved it upon you, and am ready to prove it further as need requires. But is Arminianism an error? if it be, why should Dr. *Gill* be glad to see an error on foot: I should be glad to see all error banished from the earth; and indeed I think Dr. *Gill* is fallen into the pit he digged for his neighbour, according to *Prov.* xxvi. 27. You say, "I shall be glad to hear that your
 " pride is humbled, your ignorance and pre-
 " judice removed, by the baptism of the Holy
 " Ghost which you pretend to plead for."

Answer. I wish you may be made glad, in hearing that my pride, &c. is removed by the spirit of Christ, which I know can do it, and, I hope, will. But you say, I pretend to plead for the baptism of the Holy Ghost: well, then,
 my

my intention is good, I hope, if my performance be weak. This was the baptism that *John* the Baptist pleaded for, *he shall baptize you with the Holy Ghost*, Mat. iii. 11. This was the baptism *Christ* performed by doctrine and power, *John* iii. 26. to the end. This was the baptism *Paul* taught the necessity of, Rom. viii. 9. Now if any man have not the spirit of *Christ*, he is none of his: this is the baptism he speaks of in Rom. vi. 3, 4. Col. ii. 12. and not water-baptism: because *Paul* said none other things than the prophets and *Moses* did say should come, Acts xxvi. 22. But *Moses*, nor the prophets, never said that one man should immerse, or bury another in the water; but the contrary is evident from *Moses* and the prophets, (*i. e.*) the real death, burial, and resurrection of *Christ*, and a true believer's fellowship with him in the same, by the means, or cause of one baptism, Eph. iv. 6. For by one spirit are we all baptized into one body, 1 Cor. xii. 13. This is the baptism *Peter* speaks of, by which we are saved, 1 Peter iii. 21. of which the ark was a figure. As the ark was the instrument, and means of saving *Noah*, and his house, when all the rest of the world perished, in the water, without the ark. So *Christ*, the ark of the covenant, saves all his chosen ones, by means of baptism. By his bloody baptism he takes away the guilt of sin; by his spiritual baptism he sanctifies,

and takes away the filth of sin. Now, should I not plead for this baptism, that has so much virtue in it? especially, when I see you and others forsaking your own mercy; imposing a corrupt gloss on the above texts, to support your error of dipping; robbing the Holy Ghost, to enrich your own idol. Well, my heart's desire, and prayer to God for you, is, that the Lord, the Holy Ghost may visit your soul, with his power and cleansing operations. Set home these few hints dropt by your weak and ignorant brother: I know that which is sown in weakness, he can raise in power. Thus have I acted the part of a brother towards you, as it is written in *Levit. xix. 17. Thou shalt not bate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him*: he does the part of a friend that reproves his neighbour, because God has commanded it, *and reproofs of instruction are the way of life*, Prov, vi. 23.

P O S T S C R I P T.

My zealous reprovers add, " It is plain
 " you have brought disgrace on yourself,
 " and how you will look your *London* friends
 " in the face, I cannot tell.

J. W.

" I

“ I would not have you attempt to shew
 “ your face in *London*, till you have in some
 “ measure retrieved your character, in ac-
 “ knowledging your monstrous ignorance.

J. B — n.

As to my monstrous ignorance it is great enough : but, it is my mercy, Christ has *compassion on the ignorant*, Heb. v. 2. Neither can I persuade myself that I am more ignorant now, than two years ago, when my reprovor sent me out to preach. As to the disgrace brought on myself, I am content to bear it, because it is for the truth's sake, and the name of Christ ; *And if ye be reproached for the name of Christ, happy are ye, for the spirit of glory, and of God resteth upon you, on their part he is evil-spoken of, but on your part he is glorified,* 1 Peter iv. 14.

As to my looking my *London* friends in the face, I am not conscious to myself that I have wronged any of them : if I have, let it be proved by the law, otherwise all your threatenings are with me, but vain words ; and I will endeavour to commit my cause into the hand of God. And now, Lord, behold their threatenings, and grant unto thy servant, that with all boldness he may speak thy word : by stretching forth thine hand to heal : and that signs and wonders may be done by the name of thy holy child Jesus, *Acts* iv. 29, 30.

But

But pray, what spirit is it, that teaches a man to threaten? I read of *Saul* breathing out threatnings, *Acts* ix. 1. Did this prove him the servant of Christ, or Anti-christ? Oh! that the Lord would pour down his spirit to enable us to tread in the steps of Jesus our Lord, who, when he was reviled, reviled not again; when he suffered, he threatned not, but committed himself to him that judgeth righteously, *1 Pet.* i. 23.





A N
A N S W E R
T O A
L E T T E R

Subscribed *J. W.*



Y way of reproof, on the account of my exceptions, in a letter to a friend, against two passages in *Dr. Gill's* writings; the first is in his reply to *Mr. Clark*, p. 7. the second his exposition on *Gal. vi. 25.* As to the first, my reprover says, " that the Doctor's meaning plainly is, that a " person that has been convinced that infant- " sprinkling is not according to the word of " God, but an invention of man's, and such " an one renouncing this, and submitting to " baptism by immersion, such are to be justi- " fied, or commended in so doing; not justi-
" fied

“ fied before God, as you weakly interpret it.” As to the second, the Doctor’s defender in his P. S. adds, “ I have taken no notice of your “ impertinent exception to the Doctor’s comment on *Gal.* which is stupid and ridiculous, “ like the rest of your performance, for if “ baptism lead our faith to Christ for justification, hereby both our faith and baptism give “ Christ alone the glory.” Observe, this author calls mine a weak interpretation, in saying the Doctor intended justification before God, and he himself is constrained so to interpret; for that justification which Christ alone has the glory of, must needs be before God. I own that Christ has all the glory of our justification before God; and therefore deny water-baptism to be of any use in that point; and Dr. *Gill* confirms the same, for he says, “ good works “ are in no sense necessary to salvation.” Letter to *A. Taylor*, p. 75. Now it remains for this author, or Dr. *Gill*, to prove in what sense water-baptism is useful, in pardon and justification by faith; and when they can shew me this, I will shew them what they have to boast of, and glory in before God, more than their brethren.

As to a person being convinced, that infant-sprinkling is not according to the word of God, but an invention of man’s, I ask how, or by what means shall a man be convinced of this, since the scripture, the word of God, says, “ *Thus shalt thou do unto them, sprinkle them.*” *Numb.* viii. 7. — Now that this sprinkling extended

tended to infants, I have proved, and the same Dr. Gill owns; his Words are, "The covenant at Horeb was indeed a national covenant, and took in all, children and grown persons," his reply to Mr. Clark, p. 37. — Now at what time soever I am persuaded, that infant-sprinkling is man's invention, I am of necessity persuaded, that the scriptures are man's invention, and so become a deist. If the covenant at *Horeb* be the word of God, then infant-sprinkling is of divine institution; but the former is true, and so is the latter, these must stand or fall together.

As to persons being justified, in saying infant-sprinkling is man's invention, and commended for submitting to immersion, hear what the spirit saith unto the churches, *Isa. v. 20. Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; and put bitter for sweet, and sweet for bitter.* Now one man sprinkling another is good, because God has ordained it; but one man immersing another is evil, because God has no where in his word commanded it. — The Law of infant-sprinkling is light, because it is the word of God, *thy word is a light unto my path, Psal. cxix. 105. The commandment is a lamp, and the law is light, Prov. vi. 23. — 2 Pet. i. 19.* — But one man dipping another is darkness, because not to be found in the law of God, which is a Light, and if they speak not according to this word, it

is because there is no light in them, Isa. viii. 20: Moreover the command for one man's sprinkling another, is part of the sweet words of God, *yea sweeter also than honey, and the honey-comb, Psal. xix. 10. Ezek. iii. 3.* but one man immersing another is upheld by the bitter words of man's invention. *Psal. liv. 4. Wo unto them therefore which justify the wicked for reward, Isa. v. 23. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust, because they have cast away the law of the lord of hosts, and despised the word of the holy one of Israel. Ver. 24.* Well such who despise the Law of the Lord, (sprinkling) may look for their fruit in reaping time, which will be according to the word of God (dust and rottenness). My corrector adds, "I am really
 " surprized how a man that I should think
 " must be sensible of his own weakness, should
 " attempt to appear in publick, especially a-
 " gainst a person of such known worth, and
 " of whose principles you cannot be ignorant."

Answer. I own my own weakness, and the Doctor's worth; but the worthies of old *out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, Heb. xi. 34.* Paul says, *when I am weak then am I strong, 2 Cor. xii. 10.* but how? why, by the strength of Christ *made perfect in weakness, Ver.*

Ver. 9. Nay, God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; and all this, that no flesh should glory in his presence, 1 Cor. i. 27, 28, 29.

If this author will be at the pains to read over these verses, with their connection; as also *Heb.* chap. xi. perhaps his surprize may abate, and he see, that through faith a weak man may overcome. But pray, from whence did *Dr. Gill* derive his worth? was it from Christ, or his study and excellency in human learning? if from Christ, are we not all one in him? *Gal.* iii. 28.—if from human learning why do these men cry down learning in others? But I have long observed how they will cry down and cry up learning alternately, in order to support their sinful practice of immersion and separation.

I myself was disputing a point with one of these men, and when his mouth was stopt by Scripture, he proceeds, Do you think a man of such learning as *Dr. Gill* does not know? &c. Thus must the words, wisdom, and learning of a man, be the standard of faith: and truly, in the point of water-baptism by immersion, *Dr. Gill* has no other grounds for his own faith, but the word of man. If he has a word of command for it from God's holy word, why did he not produce the place when I asked him? * Well,

G 2

thus

* In a Letter, Jan. 31, 1755.

thus saith the Lord, *Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord,* Jer. xvii. 5.

As to my acquaintance with his principles, in the point of water-baptism, I have proved them very erroneous, and contrary to his own doctrine, in other parts of his writings; and surely a weak man may hope for victory over him that fights against himself. But if this person thought I appeared in public against Dr. Gill, why did he not let a person of such known worth answer for himself? But I really fear it is not the person, but the opinion my reprover has so much esteem for. I believe there are many can bear me witness, when I say, that Dr. Gill is treated in a contemptible manner among those of his own opinion as to baptism; calling him a heavy preacher,—does not preach experience, &c. nay, the very letter I am answering proves it; for what can be more impertinent, than when I speak to Dr. Gill, for J. W. to reply: is not this casting contempt upon a worthy man? as if he knew not how to answer for himself. But indeed this is the genuine and proper fruit of Dr. Gill's own doctrine, his dealing partially in the law; saying that baptism is the parent's duty, and not the children's; *Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law,* Mal. ii. 9.

My

My reprover adds, " I hope you are convinced
 " of your vanity, in charging the doctor with
 " a notion which his worst enemies never at-
 " tempted, and which none of your friends will
 " thank you for."

Answ. My charge I have proved from Scrip-
 ture, and Dr. Gill's writings. As to my friends,
If I yet pleased man, I should not be the servant
of Christ, Gal. i. 10. I must shortly give an
 account of my ministry to Christ my Master and
 Judge; so must my friends of their use of the
 same; therefore should we be concerned to have
 a good conscience godwards. For my own
 part, to say nothing of a future judgment, I had
 rather have the approbation of my own consci-
 ence, than the smiles of the whole world without
 it. *If our heart condemn us not, then have we*
confidence towards God, 1 John iii. 21.

My corrector concludes, " I should be glad
 " if this may convince you of your error."

Answ. This man, whoever he be, has not
 produced one text of Scripture in his letter, how
 then can I be convinced of my error? The apos-
 tle *had not known sin but by the law, Rom. vii. 7.*
 neither can I know my error but by the word of
 God. Is not this a blind guide then, who hopes to
 convince of error without a law; for, *where no*
law is, there is no transgression, Rom. iv. 15.
 There

There is none of God's law in his writing ; therefore it is impossible for me to see any error by it. *He has rejected the word of the Lord, and what wisdom is in him?* Jer. viii. 9. But if Dr. Gill's words would prove a man guilty, this author has produced plenty of them. I am therefore convinced of this, that the Lord never sent this author to reprove me : *First*, Because he has stolen his words from his neighbour Gill, and the Lord is against such ; *Therefore behold I am against the prophets, saith the Lord, that steal my words every man from his neighbour.* *Secondly*, Because, *He whom God sends, speaketh the words of God*, Job. iii. 34. Now, as this man came not with the furniture of the man of God, the Scriptures, 2 Tim. 3. 17. I therefore conclude he is *a prophet of the deceit of his own heart*, Jer. xxiii. 26. *that cannot profit me at all*, ver. 32.

I do therefore stand by what I have already proved from the word of God, till I see my mistake, by the same word and spirit of God, which *makes wise to salvation through faith in Christ.*

May the Lord of his mercy open our eyes, pardon our sins, and sanctify our souls, and shew my opponents that it is not water-baptism, but the baptism of Christ, with the Holy Ghost, that leads our faith to Christ for peace, pardon, and justification, purifies our hearts, and fits us for the communion of saints here,
and

and eternal glory and blessedness hereafter. May the Lord grant us all, who desire to love him in truth, much of the spirit of love, meekness, patience, brotherly-kindness and charity, that we may every one seek, not his own, but each other's welfare, is the hearty prayer of him who desires to see the kingdom of Christ come with power, love, and a sound mind; and Satan's kingdom of hatred, envy, and strife; yea, all sin, beat down, both in his own, and other's souls. *Even so come, Lord Jesus.*



For the Satisfaction of the Reader, I have here inserted the LETTER, mentioned Page 47. which is as follows.

London, August 31, 1754.

S I R,

OBSERVE. "The first consequence is
 " the renunciation of infant-baptism;
 " which consequence to put him out of all doubt
 " about my owning or not owning it, I readily
 " allow follows upon a person's being sprink-
 " led in infancy, embracing adult baptism by
 " immersion in which he is to be justified; the
 " one being an invention of man's, the other
 " according to the word of God. Nor is there
 " any thing this gentleman has said, that proves
 " such a renunciation to be an evil." These
 are the Doctor's own words. Now how you
 could give such a foolish interpretation of them
 as you have done I cannot tell, when you might
 easily see, if you were capable of reading and
 understanding plain *English*, that the Doctor's
 meaning plainly is, that a person that has been
 convinced that infant-sprinkling is not according
 to the word of God, but an invention of man's,
 and such an one renouncing this, and submitting
 to baptism by immersion, such are to be justifi-
 ed, or commended in so doing, not justified be-
 fore God, as you weakly interpret it, a sense
 which the Doctor never held baptism in, as you
 well

well know, and as you may see, in his sermon entitled, The Scriptures the only guide in matters of religion. There says the Doctor concerning baptism, " This is a way of duty, but not of
 " life and salvation; it is a command of Christ
 " to be obeyed by all believers in him, but
 " not to be trusted in or depended on, it is
 " essential to church-communion, but not to
 " salvation. It is indeed no indifferent thing,
 " whether it is performed or no. This ought
 " not to be said or thought of any ordinance
 " of Christ, or whether in this or the other
 " manner, or administered to this or the other
 " subject; it ought to be done as Christ has directed it should; but when it is best done it is no saving ordinance. This I the rather
 " mention to remove from us a wicked and
 " a foolish imputation, that we make an idol
 " of this ordinance, and place our confidence
 " and dependance in it in the room of the Saviour."

I hope you are satisfied with this, that we do not make baptism a saving ordinance: and I also hope by this time you are convinced of your vanity, to say no worse, in charging the Doctor with a notion which his worst enemies never attempted, and which none of your friends will thank you for. I am really surprized how a man that I should think must be sensible of his own weakness, should attempt to appear in publick, especially against a person of such known worth, and of whose principles you cannot be

H

ignorant.

ignorant. I know not how to acquit you of this misconduct. If it was through weakness, I can the rather forgive on account of the respect I bore you; but if done out of passion and resentment, you deserve the utmost contempt. Let it be which of these it will, it is plain you have brought disgrace upon yourself; and how you will look your *London* friends in the face I cannot tell. I should be glad if this may convince you of your error.

Yours, &c.

L AU 59

J. W.

P. S. N. B. I have taken no notice of your impertinent exception to the Doctor's comment on *Gal.* (which is stupid and ridiculous, like the rest of your performance). For if baptism lead our faith to Christ for justification, hereby both our faith and baptism give Christ alone the glory.

